

THE  
MISSIONARY LINK.

TWELFTH NUMBER,

FOR THE

Woman's Union Missionary  
SOCIETY

OF AMERICA FOR HEATHEN LANDS.



JULY, 1865.

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# The Missionary Link.

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OUR summer issue of the MISSIONARY LINK speaks many words of cheer as we glance over the encouragements in our foreign work, with a corresponding increase of new friends at home who love the cause of "Woman's Mission."

Miss Marston tells us she has never been surrounded by such a hopeful atmosphere as in her present sphere of usefulness, while Miss Brittan gives us more graphic pictures of the hideousness of idolatry, thrown deeply into shade before the occasional gleams of Gospel light.

Added to these encouragements, peculiarly *our own*, we present many evidences of spiritual and mental progress in other mission fields, proving that the "Day Star" has indeed arisen for our long forgotten sex.

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## FOREIGN CORRESPONDENCE.

### Burmah.

*Extracts of Letters received from MISS MARSTON.*

#### BURMESE SCHOOL.

"RANGOON, January 5th, 1865.

"IN this city there has been for years a school for Burmese girls. When I reached here it had just passed through a vacation and was ready to re-open. I commenced my duties with twelve pupils, but have now seventeen, with a promise of others. I find the scholars more punctual and constant in their attendance than those I taught at Tounghoo, and the majority of them

are more studious. I am teaching the same branches, and find that in learning to work they become very industrious. The girls are generally very interesting, and the field most encouraging. Working materials for the scholars, or patterns for their imitation, will be of great service to them as an incentive to learn rapidly."

#### APPEAL FOR SPECIFIC CONTRIBUTIONS.

"If some ladies in America, who have means, could be induced to make donations for the support of one or more poor girls who might come to my school, it would be a great blessing. There are many who would gladly be taught, but they are obliged to work for the small pittance which buys their daily food. If they have parents they are generally poor and are not willing to make the effort to sustain their daughters while they are going to school. The education of their boys is of far more consequence to them. Near my school are native Christian families in which these girls could board, and where I could superintend them and send reports to any lady undertaking their support."

#### PROVIDENTIAL DELIVERANCE.

"*Feb. 27th.*—A few days ago my school was broken up by a fire in the neighborhood. It spread very rapidly, and several native houses were consumed, so that in the space of one hour many families were left homeless. Had the wind been in the opposite direction I should probably have been burned out. My pupils were very much frightened, although I managed to quiet them. This is the second time that a conflagration has come near me during my residence in Burmah, but God has mercifully preserved me from harm. At Tounghoo I was awakened from sound sleep by the house taking fire. On leaving home, I took for my motto, 'Jehovah-Jireh,' and I can truly say that in all the dangers or trials which I have been called to pass through, His presence has been near me when most needed."

#### HOPEFUL SIGNS IN A YOUNG BURMAN.

"I brought with me from Tounghoo a young man who had been in my employ for nine months. He came to me from the jungle, wholly ignorant of any kind of work as done by civilized people. As he was a Buddhist, he was thoroughly averse to the



way of salvation, and would not listen to the Bible or a prayer. Now he delights in religious services and studies the Bible, and altogether is the most faithful Burman I have ever known. A few weeks ago he came to me and asked me to lend him my Burmese Bible just for one day, as he would return it at night. He wanted me particularly to show him the '*God words*.' I selected passages for him, which he read very attentively, and then took the Bible to his own room for the day. From that time the Bible has been his most intimate companion, and he thinks he has passed from death unto life. I feel that it has been one of the kind mercies of my heavenly Father that every unconverted Burman that I have employed for any length of time, has been hopefully changed."

#### STATE OF RELIGION AMONG THE BURMANS.

"The Burmans do not come to the missionaries in large numbers as do the Karens. They must be sought after, which makes the labor here more arduous. For instance, in the dry season, the people, particularly the females, go to the jungle to bring rice and other articles for use, and do not return to their homes until the rains set in. It is difficult for us to comprehend the apathy which seems to rest on their minds in regard to the interests of their souls and eternity. One great obstacle in teaching them our view of eternal things is the want of suitable words in their language. The light seems to be penetrating the minds of the masses, for many are beginning to see and feel that it is a vain thing for them to worship idols, although they are not ready to embrace a system of religion which requires holiness of heart and purity of life."

### India.

#### *Extracts from Miss BRITTAN'S Journal.*

#### FEAST OF THE GODDESS KALI.

CALCUTTA, *Saturday, October 29th, 1864.*

"Now how shall I describe the scene I have just witnessed? A few days ago when at the zenana, where I attended the first Hindoo wedding I wrote of, I saw that they were cleaning and

whitewashing. In one corner of the court I noticed two very large clay figures, partly finished, which K——, my interesting widow, told me was the figure of Kali, or the "Black Mother," as she is called. She then invited Mrs. Murray and myself to attend the poojah to be held Saturday night, when great festivities would be enjoyed. And now to give you a description.

"You will remember I have told you that the houses here are all built around an open square court, two sides of which are surrounded by upper and lower verandas. The veranda on the third side is wider and is raised so much above the others that you ascend to it by a flight of steps. Here the pillars are adorned with pictures of the gods, and form the apartment for the figures of the gods and goddesses. The visitors are apportioned places in the court according to their holiness or rank—the court veranda being intended for general company; the second for more devout worshippers, while the third is for the Brahmins. In this third place, or holiest of all, stood the great Kali, the goddess of destruction, who is so much feared."

#### DESCRIPTION OF THE FIGURE OF KALI.

"It was a gigantic figure of a woman, painted dark blue, trampling on the similar sized figure of a man, painted white, with the marks of the Brahmins on the breast and head. Kali had four hands; in one she held a bloody head, in the other she brandished a large knife, while the third and fourth were empty. Around her neck were forty bleeding heads, while her waist was encircled with a girdle of hands. She was decorated with an enormous quantity of tinsel, to imitate jewelry. Her tongue was protruding from her mouth. Such was the horrible object presented to our sight when we arrived at the poojah, about eight o'clock."

#### DEVOTIONS TO KALI.

"The old priests were saying their prayers, although few people had arrived, which they continued until after ten. From the women's apartments a square hole was arranged, with blinds, from which all the ladies could view the holy place, although every thing else was hidden from their sight. From this place we watched the priests a long time. In front of the goddess there

was a vessel containing water from the Holy Ganges, a quantity of flowers, and a chafing-dish for the burning incense, the flames of which continually ascended to her serene nose. Every few moments the priest would take up a flower, mutter a prayer, sprinkle holy water over it, and then lay it near the goddess. This was done to hundreds of flowers. On each side of Kali were immense piles of sweetmeats, which were to be offered to her and then presented to the guests. During all this, many were beating drums, and, although making a hideous noise, each one was trying to outdo the other. The people in the court seemed to have nothing to do with the devotions."

#### EXPLANATION OF THE LEGEND OF KALI.

"After we had watched these monotonous proceedings for about an hour, K—— called us into her room to partake of some sweetmeats and soda water, which having been bought expressly for us had not been placed near the idol.

"The young Baboo (our enlightened friend in that house) came there to talk to us. 'Well,' said he, 'is not that a hideous thing?' We asked him to explain the legend to us, when he replied, 'Kali is the goddess of destruction or vengeance, whom all fear. The reason she is represented thus is, that a great Rajah rebelled against her husband's authority, and set him at defiance. She went out to punish him, and of course conquered him. She is now returning victorious with the heads of his forty sons, forming a garland around her neck; their hands cut off, make her girdle, while she holds a head in her hand. In the battle, however, her own husband has been killed, of which she is not aware, but, as she is striding triumphantly onward, she comes upon his dead body, without at first observing it. When she looks down and sees upon what she is trampling, she starts back with a look of horror and dismay, and sticks out her tongue in shame. But is she not a disgusting looking object? To her, bloody sacrifices are offered, such as sheep and goats. And in some places, in the country, sacrifices are offered to her in such numbers that the people, poor deluded things, lay down and roll themselves in blood.' 'Not now?' I asked. 'Yes,' he answered; 'formerly it was done in Calcutta, but now it is continually enacted in the country.'"

## FURTHER CONVERSATION WITH THE BABOO.

“‘How is it,’ we asked, ‘that in your house, where you do not believe in idols, you keep up these poojahs?’ ‘Oh!’ he answered, ‘some of the old people still believe in them, but scarcely keep up these feasts as a religious festival. It is now an amusement, or a time for social intercourse. As our people are not enlightened yet, we must have some amusement that will appeal to the senses. At this poojah we invite all the poor who cannot make any diversion for themselves. It gives them pleasure, just as do your Christmas treats for your poor. If you will remain, you will see what our amusement is, and will do us much honor by being here.’ We thanked him warmly, but felt that as the Sabbath was approaching, it would be impossible.”

## CLOSING CEREMONIES TO KALI.

“From the veranda inclosed for the ladies of the house, we could see very little; but in a few moments the Baboo sent for us, and gave us seats in front of the goddess. A great crowd had by this time collected, the lower court being filled with the lower classes; the other places being occupied by the family and their higher guests. The priests were still proceeding with their mummeries, so much like the ceremonies of the Romish Church, that it is easy to perceive how that corrupt Church made many converts merely by substituting different names for the same thing.

“At length a quantity of strips of paper, twisted so that they might burn for some time, were laid along the upper step and lighted, looking very pretty. The Derwin, in the mean time, cleared a space from the god’s house through the whole length of the court and laid a large block of wood and a lantern at the lower end. And now commenced such a noise as was really frightful! They brought in three immense drums, in addition to what they had before, which were so large they concealed the persons who carried them. These were adorned with large plumes of feathers. Then trumpets and gongs were brought, and a man with a large iron mallet struck a thick heavy iron shield which produced the deep toll of a large church bell. If you could imagine a hundred forges going at once, you could form some faint conception of the noise.”

"One of the officiating priests rushed down the steps toward the block, with a very large, sharp knife in his hand. An attendant then brought him a large pumpkin from among the eatables in front of the goddess. This was severed with one stroke of the knife, the pieces flying in opposite directions, which were eagerly striven for by the crowd. A large cucumber was severed in the same manner. Then six sugar-canes, about six feet long, were brought and cut in two instantly. These pieces were regularly fought for by the crowd, while the old priests still were burning incense and muttering prayers. The Brahmin who had come down into the court commenced a savage dance, his gestures being furiously wild and extravagant. In a moment, all the drummers and musicians(?) began to dance around him; seeing their black bodies, naked to the waist, their wild, streaming hair, their immense instruments, with great feathers bobbing about everywhere, combined with the fearful noise, made me think of nothing but a devil dance.

"At length the principal officiating priest passed a lamp with ten or twelve burners up and down and around the idol several times. Suddenly he prostrated himself in front of her. Instantly the din ceased; there was a loud shout and clapping of hands, and all on the platform prostrated themselves in worship. Is not this like the worshiping of the host after it has been blessed by the priest and said to become God?

#### INTERPRETATION OF THE CEREMONY.

"Upon asking my informant the reason of all this ceremony, he answered: 'The Bengali people are not so foolish now as to believe that that image of clay which they have made themselves, is a god. But they think that at certain times, if properly propitiated, the god or goddess will condescend, for a short space of time, to leave her house in heaven and inhabit the body made in her resemblance, and then she will grant special blessings. But she must be earnestly besought and implored to do this, therefore they have all the prayers, shouts, dancing, etc. At the time of the general shout, it was announced that the goddess had just arrived and taken possession of the image; hence their adoration. She is supposed to remain in this body till to-morrow, when, not being any longer needed, she is dismissed by a few prayers back

to heaven. But the image having been made sacred by the presence of the Deity, is cast into the Ganges, that it may gradually dissolve and mingle with that sacred stream.'

"Oh! that I, and all other Christians who are made in the likeness of God, may seek and pray earnestly that our bodies may be made the habitation of the Spirit, not for a few hours, but that He may *dwell* in us.

"As soon as these ceremonies were over they began to carry sweetmeats about, when we took the opportunity to bid good-night. We were urged much to stay to see the fun just about to begin, and had not to-morrow been Sunday, I think we should have remained, for I want to know every thing about their ways and customs. They seem to love Mrs. Murray and myself for our perfect trust in them."

#### EVIDENCES OF ABOLITION OF IDOLATRY.

"There are many in that house that I hope may turn unto the Lord. We asked the young Baboo what religion he was of, as he was not an idolater, and not a Christian. 'No,' he replied, 'I belong to the Burmah Somaj.' What is your creed, then, we asked; we have long wished to know something of that. Some other time,' he said, 'I should be most happy to give you a full account; I will merely say we have a sort of church; we meet every Sunday where a Pundit preaches to us. We believe in one God alone, the Father of all; we do not believe in the Bible, in Jesus, in the resurrection of the body—in short, ours is simply natural religion.' 'Or what we call Deism,' I said; 'you will not stop there, my friend, you will go on to Christianity.' 'Oh! no! not all the powers of earth,' he answered, 'could shake my faith, or make me change my religion!' 'No,' I said, 'that is true, the *powers of earth* cannot do it.' We must pray for that young man, who is a fine, intelligent fellow."

#### FEAST OF LANTERNS.

"*Sunday, 30th.*—As we went to church this evening, we met a company of natives carrying their Kali to the river for the finishing ceremonies. Returning home we found every place very prettily illuminated, as it was last night. The feast is not only the Kali Poojah, but it is the Feast of Lanterns, and every



place is bright. Their little lamps appear to be the same that have been in use for thousands of years; little oval-shaped saucers, with a lip at the side from which the wick hangs."

#### FEAST AMONG THE WOMEN.

"*Wednesday, Nov. 2d.*—Beautiful Star asked me to go to a feast to be held at her house to day, in honor of one of the young girls coming of age. She said to me our Bengali fashion is very bad, but I want you to see it. In the inner or woman's court there were a number of women collected, dressed very finely and loaded with jewelry. The floor of the court was covered with a common carpet, and an awning was drawn over the roof. Here there were a number of dancing-girls, playing on their 'tum-tums,' singing (oh, dear!), and making a noise, generally, as they danced, and *such* dancing! No man was permitted to be present at this time, but the same performances are to be enacted to-night before the Baboos in the outer court. Oh, heathenism! it is indeed demoralizing, and to be exhibited before young children in such an enlightened house as this is strange!

"Mrs. Murray and myself went to the house at two o'clock, and had seen enough in a few moments, but this performance is kept up until six, when the ladies have a grand feast, and the dancing for the Baboos commences. Oh, for these poor people, to learn a pure and undefiled religion!"

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#### Dawning of Light.

A RESIDENT in India, who has been a keen observer of the mental and moral progression among the Hindoos, has given us the following testimony, which bears the same strong hopes for spiritual enlightenment given us by Miss Brittan:

"It has been a subject of discussion whether Deism brings a man nearer to Christianity than Hindooism or Mahomedanism; or, rather, whether the Deist is not better prepared to receive the truth than an idolater or follower of the false prophet, inasmuch, as his mind is awake, he has begun to think.

"It is an interesting question, particularly at this time, for almost all educated Hindoos have ceased to believe that there are gods and lords many. The education of the West has disenchanting them. They can no longer believe that a monster tries to eat the moon during an eclipse, or that the earth rests on the head of a great serpent, and, therefore, when he turns the result is an earthquake. They say, 'We believe in one Supreme Maker and Ruler of the Universe, one first Great Cause.'

Many go even farther than this, saying they believe the Christian religion to be true, but cannot make an outward profession of it lest they lose every thing. And this brings up another interesting question: How must we look upon such? they are not heathen, they read God's word, they pray in Christ's name, and yet they make no profession—what are they? And now these feelings are finding their way to the zenana, and in them I see hope for the future. As the old people die, the younger ones, whose minds are groping after something higher, will relinquish the hideous poojahs and superstitious follies characterizing an old Hindoo household, and a purer moral atmosphere will be the result.

"Education is the wedge and forerunner of truth. Secular education is preparing the way for that higher teaching which Christianity gives. And blessed are the workers, for they shall not lose either their labor or their reward."

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### Madura.

FROM a private letter received from Mrs. Lord, of the Madura Mission, we take the following extract, feeling assured of the interest it will create as a proof of the progress female education is making *all over India* :

"MADURA, S. INDIA, *January 23d*, 1865.

"Madura seems somewhat behind the rest of the world, though I fully believe the time will come when we can go freely into the high-caste houses as in Calcutta. Indeed, I may say the work has really commenced, which is the more remarkable as it was not of our own seeking.



“One of our native Christian women, educated in the ‘Oodoo-ville Boarding-School,’ was invited to go to the house of the Ranee (queen), then living in Madura, to teach her daughters to read. She found them very dull scholars, but they showed a willingness to learn and seemed fond of her. Whenever she could, without coming in contact with their prejudices, she would tell them of the true God, and of His goodness and mercy. About three months since the Ranee was reinstated on the throne of her ancestors, the coronation being a splendid affair. To-day I hear, that at her request Jane Adair, the Christian woman, has again gone to instruct her daughters. How long this may continue is uncertain, but as her husband encourages her, I trust she may be made a blessing to that family.

“One more encouraging fact I will mention, denoting progress in the right direction. A school of high-caste girls has been formed in this great city *supported and conducted wholly by natives!* I shall try and gain admittance as a visitor, and perhaps we may be permitted to go there at least once a week to talk or read to them, or teach needle-work.”

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### Africa.

*Extract from a private letter of MRS. LINDLEY, South Africa.*

“January 30th, 1865.—The woman we have mentioned before in our letters as one of the converts, joined our church last Sabbath. She was baptized by the name of NOMA-CALA. She has much religious feeling and spirituality, more than you often find. She will soon read with sufficient fluency I hope, to make a Bible-reader.

“Naney, our present native Bible-reader, spends only a part of one day in the week in this way.

“At the quarterly meeting of the Mission last week it was decided to have the Female Seminary for native girls at Inanda (Mr. Lindley’s station). Buildings are to be erected and a teacher sent for from America.”

## China.

A LETTER has been sent to us by one of the Managers of our Society, written by Mrs. Lord, the missionary to China, whom we had the pleasure of welcoming at one of our meetings a year since. As it contains the report of her native Bible-reader, we feel it is a most encouraging evidence of the hopefulness of this branch of missionary labor :

“*January 11th.*—I have not been able to go out with my Bible-woman for the last three days, but she has brought me her reports, and I think you would be interested if you could hear them. On Monday she visited a village where we have only lately found cause for hope, and was introduced to a new company, who earnestly listened to her message, and thought it very good. There were some things they could not see it possible to forsake—such as the worship of their ancestors, invoking of idols, and such like. The Bible-woman then pointed out to them the vanity of these things, at which they seemed to be brought to look differently after listening to her arguments. She came away greatly encouraged, hoping that some one there will believe the gospel.

“Yesterday she visited a place where she had never gone before, and found an old woman over seventy years of age who at first said it was too late to talk to her, as she was too near the grave. The Bible-woman showed her the urgent necessity there was to seek a home beyond the grave to which she was so fast approaching. She told her of Jesus, the only hope of poor sinners, and of a blessed eternity for those He forgives. The old woman objected that this was the foreigners’ doctrine, but was answered that it was for the *whole* world. ‘Well,’ said the woman, ‘I think your doctrine is very good for me, and as I must soon leave this world, I should like to have such a home in heaven—I will come and hear more from you.’ In such a mind this faithful laborer left her, determining soon to see her again, if the Lord permit.

“To-day she went in another direction, and found great en-

couragement from the attention paid to her message, especially from one woman, who has for three years abstained from eating flesh, hoping thereby to merit the favor of God. She recently came to the conclusion that eating vegetables can never save her, and left it off. She felt that the gospel was just what she needed, and listened very attentively. The Bible-woman came away feeling she was not 'far from the kingdom of God.'

"Some poor people from the country who have just caught a glimpse of the Light come every Sunday, and as they remain in the school-house for the afternoon service, we have an opportunity of speaking plainly to them. You would be delighted to see how earnestly *the girls in the school* try to explain to these poor ignorant people the way of salvation.

"I had at my weekly prayer-meeting for women, seventeen, twelve of whom were Christians. I commenced this meeting before I went home, and during my absence the women have conducted it. I have lately introduced a plan for each to repeat a text, which they all try to do, some who cannot read getting others to teach them before they come.

"Four very old women from a distant village applied for baptism last season and probably will renew their application.

"I hope soon to have a station for stated preaching in their village, for they are too far distant to attend services constantly here, and besides, many others would be willing listeners in that neighborhood. *Oh, for more native helpers !*"



A HINDOO preacher has said of his native land, "Perhaps there is no country in the world where a mother exerts a greater influence over her children than in India. Every scheme, therefore, which has for its object the emancipation of Hindoo women from the trammels and fetters of ignorance and superstition, is fraught with the most important consequences to the progress of Christianity."

## HOME DEPARTMENT.

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### Quarterly Meeting.

THE regular March meeting of the Woman's Union Missionary Society was largely attended, at the house of the President.

Dr. Devan, Rev. Mr. Smith and Rev. Mr. Liggins, Missionaries from China, were present, and greatly animated the zeal of the ladies for the cause of heathen women. Dr. Devan described the customs peculiar to the Chinese, many of which were greatly detrimental to the introduction of the Christian religion. He referred to the barbarous practice of foot-binding among women, which *fashion* had made so popular; and to the superstitious doctrine of a future state which necessitated enormous expenditures for paper houses and garments, to be burned for the dead. He then spoke of the apathy of Chinese women, induced by their wretched state of degradation, and gave many instances which had come under his observation in the course of his medical practice, proving how inaccessible they were generally to any but female influence. He mentioned one redeeming feature among the Chinese, with regard to their treatment of women, *their filial respect*, after their mothers had reached a venerable age. Through this distinguishing feature in their laws, he felt that the Chinese could be reached and led to believe in the religion which so devoutly enjoins the fifth command. Dr. Devan closed his interesting statement with the warmest encouragement to the Society, and earnest hopes for its speedy growth.

Rev. D. D. Smith gave strong testimony to the same effect, and to the difficulties which met even female missionaries in their attempts to elevate the Chinese women. He mentioned the labors of his wife and other ladies, who in visiting the natives had found their presence was so much dreaded as to induce the women to hide from them. But notwithstanding these obstacles, Mr. Smith made an especial plea for China, as a country which ought to claim our attention, if only from the fact of its being such a *vast empire*, teeming with millions of fellow mortals. He felt that in India the good seed had been sown for years, while China was but just passing through its first stages of preparation for the gospel. At the same time the Chinese, being a more democratic nation, the missionary had not the great barrier of *caste* to contend against as in India. In closing his stirring remarks, he urged every lady present to think often of and pray fervently for the women of China, so that if not permitted to labor directly for their conversion, they might uphold the hands of those who devote their lives to this cause.

Rev. Mr. Liggins then presented most forcibly the importance and beauty of *woman's work*. He alluded to the establishment of the order of "deaconess," in apostolic times, and its revival in later days in Germany, under the superintendence of Pastor Fliedner. The legitimate labor of this office was to educate and train the young, to continue a systematic visitation for reading the Scriptures, similar to the recent establishment of Bible-readers, and to nurse in the hospitals. Mr. Liggins felt that even if this office of deaconess should never be revived to its primitive extent, its spirit should not be allowed to languish, but grow so rapidly that *woman's work* should be felt in all benevolent operations of the

age. He spoke admiringly of the self-sacrifice which had been developed among American women, by the exigencies of the war, and had found greatest exercise in our military hospitals. He mentioned what an important feature of mission work would be the introduction of Christian nurses in the hospitals of heathen lands, where the sufferers, whose lives were a burden, could be pointed to the Physician of their perishing souls. Mr. Liggins expressed the hope, that when the emergency of our country no longer needed these devoted nurses, some of them might be led to dedicate their future lives to a foreign field. He designated the great city of Pekin as one of the most important places for this department of missionary labor, where the climate so nearly resembled our own, that it silenced one objection so often raised by candidates for foreign missions. Mr. Liggins closed his deeply interesting remarks with the thought that a peculiar providence had drawn three missionaries together to speak thus for China, which he trusted might result in great plans for the elevation of Chinese women.

It is a significant fact, that on the day of the Quarterly Meeting, when our attention was so particularly called to China, the first legacy our Society has received was paid into the treasury. The bequest was from Miss Adriance, late a missionary in Amoy, who died in that city in January, 1864.

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### Letter from Mrs. Hale.

“PHILADELPHIA, *April 28th*, 1865.

“MY DEAR MISS DOREMUS—I will give you a brief sketch of what we intended to do and what we have done. Our ‘Branch Society’ was formed May, 1861: our object to co-operate with the ‘Woman’s Missionary Society of America for



Heathen Lands,' incorporated in the City of New York, February 1st, 1861.

"For this purpose, our 'Philadelphia Branch' has had, during the past four years, *native Bible-women* at the following stations: *one* under the care of Mrs. Campbell, Presbyterian Mission, Northern India; *one* under Mrs. Gracey, Methodist Episcopal Mission, Northern India; *one* under Mrs. Binney, Baptist Mission, Rangoon, Burmah. (Mrs. Bennett now has care of this *native Bible-woman*.) We have sent a box of articles to Shanghai, China, which sold for *one hundred and fifty dollars*; this sum is devoted to establish a *native Bible-woman* in the Chinese Mission of the American Episcopal Church in that heathen land.

"Our Society has contributed towards the support of Miss Marston, at Tounghoo, Burmah, and also for Miss Brittan, the American teacher in the zenanas of Calcutta.

"Philadelphia has, for the last four years, been the city of hospitals. In the care and for the relief of the sick and wounded from the battle-fields, the ladies of Philadelphia have given their time, their thoughts, their means. With the blessed return of peace and union, there will come a time for other charities. We hope that many Christian hearts will then be warmed, and many helping hands held out with aid for the poor oppressed victims of the great heathen rebellion against God, which has caused rebellion also against His righteous Bible-laws for the protection, the honor and the happiness of women.

"Therefore we are not discouraged; we cling to the '*Mission of Women for Women*.' At our Annual Meeting, February 1st, 1865, the ladies present voted, unanimously, to continue our present organization another five years after the arrangement for the first five has expired.

"The success attending the mission of Miss Brittan in the zenanas of Calcutta, gives us brighter hopes and warmer zeal. We will do what we can to send the Gospel of Christ to the poor perishing victims of superstition and ignorance, the women of heathen lands; trusting that God will bless our efforts and give us means, we will work on.

"Our Corresponding Secretary, Mrs. Stevens, has pledged herself to support a *native Bible-woman*, at Diabekir, Turkey,

under Mrs. Walker, of the Congregational Mission.—Will not Christian ladies whom God has blessed with ample means thus offer their aid? *Fifty dollars a year supports a native Bible-woman.*

“If, as Rev. Dr. Scudder intimates, ‘women’s elevation and education are to be the great missionary work of this age,’ will not our noble Christian women of America be found willing to do what they can in aid of this, the only true way of Christian civilization?”

“May God strengthen our faith to dedicate ourselves anew to His service, in giving the knowledge of our Saviour and his Gospel of Salvation to all the women of heathen lands.

“SARAH JOSEPHA HALE.”

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### Growth of Our Work.

SINCE sending out our appeal for Cesarea, we have met with a most ready response from one of our kind friends, whose heart is roused deeply for the cause of heathen women. She came to us bringing a generous donation, which not only replenished our treasury, but cheered us with sanguine hopes for the future.

Another friend has offered to take the entire responsibility of one Bible-reader in Africa, while the ladies of the Reformed Dutch Church in Syracuse have assumed the support of the native woman in India under the care of Mrs. Jared Scudder.

Three “MISSION BANDS” have been formed within the last month, one guarantying to support a child in Miss Brittan’s native school, while another proposes to defray the expenses of a native teacher in Calcutta. Our Band “First Fruits of a Coming Harvest” have indeed verified their name and motto; for so greatly have their resources increased, that they feel confident of being able to assume the care of another one of Miss Brittan’s native teachers. May these examples of fidelity and zeal in our



Master's cause be incentives to many to "go and do likewise."

#### SOCIAL GATHERINGS.

It is a gratifying fact that the suggestion in our last number of holding *neighborhood and parlor meetings* has been in several instances adopted, with encouraging results. Such social gatherings are very useful as a means of awakening and increasing sympathy in our work. We trust they will be multiplied.

A meeting for ladies and children was held March 28th, by the Pioneer Mission Band, in the chapel of the Clinton Avenue Congregational Church, Brooklyn, at which the pastor, Dr. Budington, presided, and several missionary addresses were delivered. The crowded room and earnest attention gave good proof of the interest felt in the cause.

#### MONTHLY CONCERTS.

At the last Monthly Concert of Prayer for the conversion of the world, three prominent pastors in Brooklyn spoke of the Woman's Union Missionary Society as an important agency in the foreign field, and warmly commended it to the sympathies and prayers of their people. It gives us peculiar pleasure to record this fact, for we feel assured that our very life, as a Society, depends wholly upon the favor and help of God, bestowed in answer to the prayers of Christians.

Thus, by various ways, we are assured of the real progress and growth of our work. Let us thank God and take courage.

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#### Society Meetings.

THE meetings of the Woman's Union Missionary Society are held on the third Monday in January, March, May and October. Addresses may always be expected

from missionaries, and recent intelligence from our teachers and Bible-readers will also be given. Although official notices are sent to the members of the Society previous to these meetings, we cordially invite all who are interested in the progress of our work to be present. Especially would we desire our "Auxiliaries" and "Mission Bands" out of the city to send a representative to each meeting, that the impulse there given may be felt by every member of the "Woman's Mission."

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### Mrs. Roxana Beecher—1816.

"MY DEAR MISS DOREMUS—I have read the autobiography of Lyman Beecher, and my heart has been filled with love at the sweet portraiture of life and character of his first wife, Roxana Foote Beecher. She was indeed a *complete* and symmetrical woman and Christian. Among the few letters of hers which are published, one interests me much. It is addressed to a sister at a time when the work of Foreign Missions was but just commenced and feebly appreciated; yet, in 1816, a wife of one of the most popular ministers in New England—a mother of eight little children—herself delicate and feeble, drawing near to Heaven, found time to write these earnest words for the cause of the poor heathen children in India:

"Remember the heathen children at Bombay and through India, and consider how *you* can benefit them. Don't say, 'I can do nothing.' You can do much, with the blessing of God. Tell G—— that he must have no rest till he tries to induce the young men to raise a sum sufficient to support one heathen child in a missionary family. If this child should be converted and become a native missionary, would not many be saved through your means, whom you shall hereafter meet in the kingdom of heaven; and will not this be a greater reward than houses and lands, added to what you already possess, even though they were trebled ten times? And then to count the sons and daughters in ages to come, brought home to God through His blessing on your exertions for that one child, which you

shall be the means of saving from heathen darkness and abandonment, what a large interest will your money bring, if happiness be worth the purchase !

"It was by the prayers and *personal labors* of such as Mrs. Beecher that the work of American Missions was called to take its present noble position among the nations of the earth, and it must be maintained by the same means. When I think of the cause in which we are now engaged, seeking, as women to save women, who are like ourselves, except that they are literally 'without God and *without hope* in the world,' I long for strong hearts such as Roxana Beecher's to 'come to the help, and plead with the many in our land who are thinking only of themselves and present enjoyment. *'Remember the heathen ; don't say you can do nothing, you can do much !'*" W. P. H."

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[For the Missionary Link.]

### A Call for Bible-Readers.

THOUSANDS beneath the burning zone,  
Flesh of our flesh, bone of our bone,  
Made in the likeness of our God,  
Know not His name, nor hear His word !

Sisters of Christ, how can ye rest  
While these sad ones are thus unblest ?  
Detained in shades of darkest night  
For lack of this sweet Bible light ?

Awake, awake, to Zion's call,  
Disperse the gloom, give light to all !  
Dwell not in palaces of ease,  
But bear the gift of God to these.

Display the Word, the lamp of Light,  
That none be lost in Pagan night ;  
That all the healing balm may know  
Which takes the sting from human woe.

When one new voice is trained to sing,  
Redoubled is the praise ye bring ;  
Each lost one found, a star will prove,  
In that bright crown you 'll wear above.

M. O. D.

## MISSION-BAND DEPARTMENT.

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The Runaway Pupil.

DISTRUST on the part of the people to whom he is sent, hinders a missionary very much, especially at the beginning of his labors. We cannot wonder if the poor heathen do not understand at first, *why* missionaries and teachers should leave their own homes, and come away to far-distant lands to live and labor among strangers. They know why merchants come to their shores—it is “to buy, and sell, and get gain.” They do not quite comprehend why ambassadors and ships of war should be sent; and they rather suspect the real object to be conquest; first to “spy out the land,” and then to take possession of it. As to travellers whose object is amusement, or improvement, or scientific information, they are quite incredulous, and look very suspiciously upon sketch-books, and measuring-tapes, and telescopes—all which things appear to them as the implements for making a reconnoissance. But when it comes to a missionary, or a Christian teacher seeking to live in their midst, and to gather their children into schools for the purpose of instructing them “without money and without price;” and when, moreover, it is professed that this is done out of pure love and good will, and in obedience to an order issued nearly two thousand years ago—when they hear this, they give up attempting to understand the matter; and they just *don't believe* us—that's it! They think we have other motives and other objects; as, for instance, that we want to carry off their boys to make soldiers or slaves of them, and the girls are to be sold as “handmaidens” to foreigners, etc.

Now it takes time to correct these false impressions ; and many years will sometimes pass before they can be satisfied that we really mean what we say ; and seek their good in all respects, temporal and spiritual. Meanwhile some curious incidents occur, and we are often placed in perplexing situations, very embarrassing to all the parties concerned. I will relate one instance of this, from which an idea of others may be gleaned.

It was that of a quick-tempered, high-spirited pupil in our girls' school. Her name was something like "Breath of Beauty." Well, this damsel, after having been placed under Miss J——'s care for a term of years, undertook to be refractory ; or, perhaps, the poor child really became alarmed lest she should be separated from her home ; at any rate, she became unhappy and unmanageable, and it ended in her running away from the school, and betaking herself to a hamlet some few miles off. Now, what was to be done ? If we took the case to a magistrate, and required that, according to our written agreement with the parents, either the girl should be brought back, or the money that we had expended on her should be returned, it would not have had any good effect ; going to law "before the heathen" is an experiment which is seldom tried twice. But then, if we let the thing pass, all the other pupils might pluck up courage when any thing happened to cross their inclinations, and we should have a series of runnings away.

It was finally resolved that I should go in search of the child, and reclaim her by force of reason and persuasion. So I set off, taking a servant-boy with me. We reached the hamlet, and found the girl ; who immediately commenced in an excited and passionate manner to vow she would never return. "Never, never, never ! I'll die first !"

While she was thus lamenting, and protesting, and weeping, we were trying to persuade the parents how foolish, as well as wrong, such conduct was, and how ruinous it would be to their own and the child's future welfare if they allowed her to get her own way in this passionate manner.

All at once the vociferation ceased, and we soon became aware that she had rushed out at another door and was making off on a new path. I followed, and was soon surprised by seeing her deliberately wade into a pond and stand there, with the water nearly waist-high, shivering and screaming in the same passionate way. "Go get a coffin for me. Buy a coffin! I *will* die! I *will* drown myself! Go, go! buy the coffin! the coffin! the coffin!"

There was something almost ludicrous in the scene. It was plain enough that *temper* was uppermost. But at the same time, it was somewhat painful and very perplexing. After not a little argument between us, I standing on the bank and she in the water, I found nothing was likely to come of more expostulation, and I was really alarmed lest she should make herself sick; so I returned to the house, and she, as soon as she perceived that I had (seemingly) "given up," waded out of the pond, and ran, all dripping and draggled, to a neighbor's house at some little distance, in another direction.

I perceived a gleam of satisfaction on the countenances of the bystanders and of those who entered the house with me, waiting to see what would come next. Calling to my servant-boy, "Ze-Kway," said I, "go home and fetch my mattress and bedding, and bring also something to eat, for I am going to stay here till 'Breath of Beauty' is ready to return to the school.



Tell Miss J—— this ; and don't let them be uneasy if I shouldn't return home for some time."

So he went off, and I sat down in silence, waiting to see what turn the matter would now take. ' I had not long to wait ; the parents and neighbors slipped out one by one, and presently Ze-Kway came back, with a smirk on his face, saying, that it was all arranged ; they had got a sedan and two bearers for the girl, and she would soon be ready to go back with us. The prospect of my "settling" among them was too alarming. It was a damp, chilly evening, and the paths through the rice-fields were narrow, so that we had to go slowly and in Indian file ; Ze-Kway in advance, then the sedan with the poor crest-fallen, worn-out child, and myself bringing up the rear, sitting on my pony, and wondering what would be the future history of the girl who had been the occasion of so curious an episode in my missionary experience. If I am permitted to return to my former field, I will endeavor to ascertain and let the young readers of the MISSIONARY LINK know what has become of this runaway "Breath of Beauty."

We had no more such attempts ; and very soon the people became satisfied that our schools were places of privilege ; so that the difficulty was to make a selection out of the many—too many applicants asking for admission.

"Patient continuance in well doing," perseverance "through evil report and good report," striving to please our neighbors "for their good to edification"—these are the motives and methods of missionary success. The process may be tedious, and the task a trying one, but the good results are certain. There is no such word as "failure" when we do the Lord's work in His own way.

E. W. S.

## Letter from Miss Marston.

RANGOON, *February 24th*, 1865.

"MY DEAR LITTLE FRIENDS—It has been a long time since I addressed a letter to you, but I have not forgotten you. Often I think of you, and do not doubt, that some of you pray for me and the heathen girls whom I am trying to teach.

"When I last wrote to you, I was where I could look out upon the lofty range of mountains which lie for miles along the easterly side of the Sittary River.

"But, since then, I have come to another place, and although I am still in Burmah and among heathen people, I am surrounded by very different scenery. I am now in a large city, but it is not much like one in America. We have not the nicely-paved streets and the fountains of pure water to keep them clean. The streets here are very dusty, for there has been no rain for more than three months, and it will be three months before any more will fall. While you are looking upon the snow at home, I can see trees fresh and green, although the grass is dry and parched. Where I live, the houses are low, almost like a hovel, with roofs of tile, but they are better than those I used to see in Tounghoo. As I look out from the front of the house, the principal object which meets my eye is the golden 'Pagoda of Rangoon.' It is called golden because once it was covered with gold, which has nearly all worn off. If you have Warren's Common School Geography, published in 1860, you will see a very good picture of this great pagoda. Now I know while you look at it, you would never think it was a god, but if you should ask a Burman what it is, he would say 'payah,' which, in his language, means 'god.' If you were to tell him about our God who created the world, he would wish you to show your God to him before he would believe on Him. The dear name of Jesus is more hateful to them than any other, although we tell them He once came to earth and lived in just such a body as men have.

"In this city, Dr. Judson preached many years ago, while many other good missionaries have been teaching ever since. Some, here, have learned to love the God whom all Christians adore, but if only one soul has been saved, it would be worth far more than the labor of a life-time.



"I trust you will live to see multitudes of these idolatrous Burmans turn from their wicked ways.

"Yours in love,

"S. H. MARSTON."

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### Work for the Children.

MISS BRITTAN has just written a letter to some little Sunday scholars who sent her money for her school in Calcutta, which we are sure will be such a pleasure to all our young friends, that we copy a part of it for the readers of THE LINK.

"Now I will tell you what I should so much like little ones at home to do. You know how much they learn from pretty Scripture cards and colored pictures. The little ones here are just as fond of them, but I have none and cannot afford to buy any. One day I found an old torn, colored picture of Adam and Eve, which I took with me to show some of my little scholars. There were about twenty-five children in the school, all sitting on the ground about me, and as I told them the story of the Creation and of Adam and Eve, they were perfectly delighted. When I tried to tell them the same story before, I could not get their attention, but now with the picture to look at they listened to every word I said and afterwards could answer all the questions I asked.

"Now, if the little children in America could send me some large-colored Bible pictures that I could take with me, from house to house, telling them the stories, and then if I had some smaller ones that I could give as rewards, the scholars would show them to their friends and repeat the stories, which would do a great deal of good.

"There are also many dear little girls at home who love their dolls and know how to dress them very prettily. Now I wonder whether some of them will try to dress a dolly for me to give as a reward to my good little children who have no playthings. I suspect the children in America would laugh if I told them what present I made to a bride the day she was married, and which she valued more than all the costly presents of jewelry

which were given her. Well, it was nothing but a nicely-dressed doll! but how she kissed it, and hugged it, and seemed so happy with it!

"I am sure many a dear little girl at home would take great pleasure in dressing Miss Dolly and talking to her of the long journey she was to take, the many sights she was to see, and the new *brown* mamma she was going to have, who would teach her such a strange language. It is only by the promise of these little rewards that the old fathers and grandfathers here will let their little children come to school."

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THE following note was received by a lady who superintends a Mission Band. It gave her so much pleasure that she asks to have it in THE LINK, that it may encourage others to work with and for the children:

"BROOKLYN, *March 22d*, 1865.

"DEAR MISS MARIA—I was most happy to get your kind note. I will try and bring two dollars a year for our Mission Band out of my own money. I should be happier to do it; I can save it up very well. I am very glad Rosa asked me to belong to the little Mission Band, for it makes me feel happy when I am doing good to others—it makes us all feel happier, I expect. I must close. I remain your loving little friend,

KATE."

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### Little Travellers.

"Lift up your heads, ye golden gates,  
Let the little travellers in."

WE all love to sing the hymn, "Little travellers Zionward," and often picture to ourselves the happy meeting "at the portal of the sky." There will be glad surprise and happy meetings inside the "golden gates." What if *we* should meet some "little traveller," who had "reached that heavenly seat" from Burmah, or India, having first heard of Jesus and of heaven from the lips of *our* missionaries. Would it not be rich pay for the little we are trying to do?

N.

# AMOUNTS RECEIVED SINCE THE LAST REPORT.

Philadelphia Branch Society.....	\$350 00
Boston Branch Society.....	207 00
A Lady.....	100 00
Mrs. William Spencer.....	100 00
Mrs. Eli Merrill, (patron).....	50 00
“ Eli Merrill, (collector).....	20 00
“ A., (for Africa).....	50 00
“ Stokes, “.....	50 00
“ C. B. Atterbury, Paterson. N. J.....	10 00
“ J. N. Judson.....	50 00
“ S. C. Elmendorf.....	30 50
“ A. Smithers.....	13 00
“ A. C. Burke.....	20 00
“ Lewis Tappan.....	20 00
“ Wm. A. Hallock.....	35 00
“ D. S. Miller.....	20 00
“ D. Knowlton.....	20 00
“ Nesbitt.....	5 00
“ W. C. Conant.....	10 00
“ Wm. Huckel.....	20 00
“ J. M. Bradstreet.....	20 00
“ D. Leroy.....	20 00
“ A. G. L., Boston.....	2 00
“ H. G. K. Calef.....	20 75
* “ Wm. Littlefield, Newport, R. I.....	10 00
“ J. H. Prentiss, Utica, N. Y.....	10 00
“ J. Q. A. Butler.....	20 00
Frederick Marquand, Esq.....	20 00
Rev. Wm. Harris, Towanda, Pa.....	10 00
O. Stell, Esq., Brooklyn.....	7 00
* Mrs. Buttolph, Trenton, N. J.....	5 00
“ Kent.....	10 00
“ McClintock.....	5 00
“ Frederick Townsend, Albany, N. Y.....	20 00
* Robert Townsend, Syracuse, N. Y.....	75 00
Mrs. Willard, Troy.....	20 00
“ D. J. Lyon.....	90 00
Collegiate Department of the Packer.....	50 00
Miss Caroline Adriaance, deceased, by T. C. Doremus, Esq., Ex'r	260 00
“ Henrietta B. Haines.....	25 00
“ Abby Lyman, New Haven, Conn.....	26 00
“ E. Ingalls.....	45 00
“ Miss Mills.....	14 00
“ Hamilton.....	15 50
“ Messenger.....	5 00
“ Westerloo.....	6 00
“ Swift.....	10 00
Clinton Avenue School, per “Pioneer Band.”.....	100 00
“B. C. Cutler” Mission Band, per Miss Messenger.....	43 00
“Pioneer” Mission Band, per Mrs. S. C. Warner.....	21 75
“Lambs of the Flock,” Mission Band, per Mrs. Johnson..	20 00
Mrs. Williamson.....	52 00
Miss Blakeman, “First Fruits of a Coming Harvest,”.....	69 35
“Morning Star,” Mission Band, per Miss A. C. Brower....	26 00
Mrs. S. Cutter.....	21 50
“ C. L. Mitchell.....	27 00
“ Smithers.....	10 25
“ Wm Ranson.....	21 50

## CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

### PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

### CONSTITUTION.

*Art. 1st.*—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

*Art. 2d.*—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

*Art. 3d.*—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

*Art. 4th.*—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

*Art. 5th.*—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

*Art. 6th.*—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

*Art. 7th.*—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

*Art. 8th.*—Stated meetings of the Society shall be held on the third Monday of January, March, May, and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

*Art. 9th.*—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

*Art. 10th.*—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

*Art. 11th.*—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.



*Art. 12th.*—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

*Art. 13th.*—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

*Art. 14th.*—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.



### BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all Contributors communicated, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-



ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

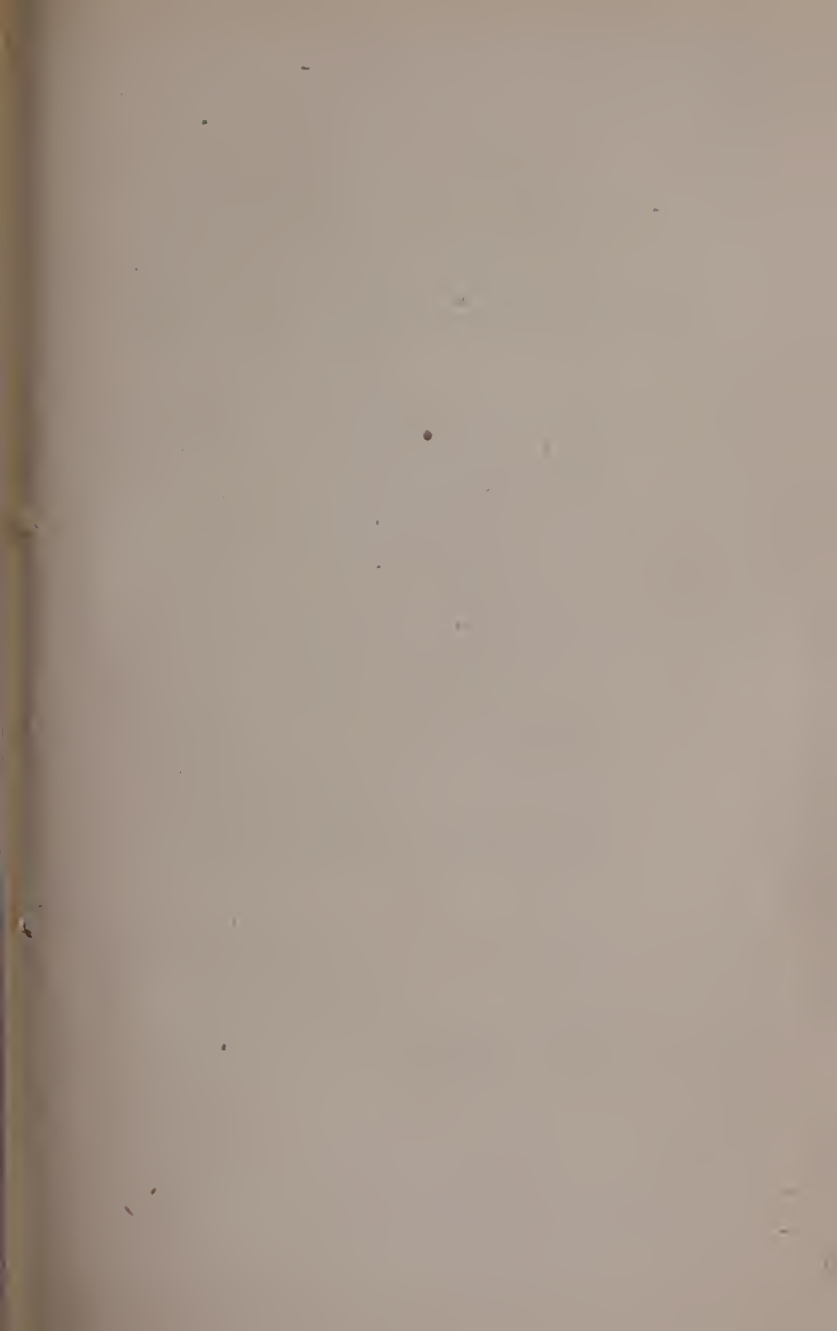
14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Link," published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.











The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jean, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"  
was Incorporated in New York, Feb. 1st, 1861.

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## EMBLEMS.

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### SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,  
and the Saviour addressing her.

### ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in  
a Lozenge, and crowned with a Triumphal Wreath—indi-  
cating Love, Meekness, Hope, and Union; the Stars rep-  
resenting the Nationality of the Society and the number of  
Denominations engaged in the Society—designed to be  
used as a Seal by which all connected will recognize one  
another.

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### FORM OF BEQUEST.

*I give and bequeath to the "WOMAN'S UNION MIS-  
SIONARY SOCIETY OF AMERICA," incorporated in the  
City of New York, February 1st, 1861, the sum of  
to be applied to the Missionary  
purposes of said Society.*